THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER FRANCIS M. LYMAN.

THE following discourse was delivered by Elder Francis M. Lyman, on "Fidelity to God and each other," at the Salt Lake Stake Conference, in the Tabernacle, Salt Lake City, Sunday afternoon, March 3, 1895.

I am pleased to meet with the Latter-day Saints in the Conference in this Stake. It is a pleasure I rarely have. I enjoyed the services this morning, listening to a number of our visiting brethren, and I only regret that you people were not here to hear them. It is encouraging to hear the testimonies of our brethren that we do not frequently have the privilege of listening to.

I have felt that there is a spirit that ought to be cultivated more extensively than it is in the souls of the Latter-day Saints, and that is, the spirit of loyalty and fidelity to the Kingdom, to the Priesthood, to the discipline of the Church, and to each other. It is a spirit that should be emphasized in every soul in regard to all matters pertaining to the Kingdom of God. We have been blessed as no other people. We have been favored as no other people upon the earth claim to have been favored. As we heard this morning from Elder Ivins, we have been favored with the restoration of the Gospel by an angel, and I do not remember to have heard that any other people upon the face of the earth have made that claim. And in connection with the Gospel, and as a very important part of it, we have had given to us the Holy Ghost, which bears record that the angel has come, and that the Gospel and the Priesthoods of Melchisedek and Aaron have been restored through messengers sent from heaven. No other people have made this claim but the followers of the Prophet Joseph Smith. And I feel that the spirit of loyalty should be cultivated in the hearts of the Latter-day Saints toward this mission that has been established among men. We understand what loyalty means to a sovereign or

a prince, to a husband or a wife, and that same spirit of loyalty that we should manifest toward our sovereign king should be also manifest toward each other, and toward every rule and requirement of the Church. We have regulations given in regard to every quorum of the Priesthood, and every organization, branch, ward, or stake; and there should be cultivated in the heart of every father loyalty to his ward, to his stake, to his quorum, to his family. The same spirit should be cherished also by every son. It should be pronounced loyalty toward the institutions of Zion and the requirements of Heaven. There should be loyalty to this sacred ordinance, the Lord's Supper, of which we are partaking now. If we are loyal to this ordinance, we will be at the places where the Sacrament is prepared for us. We will not only be there, but we will be prepared to partake of it worthily. I say that fathers should plant carefully and securely in the hearts of their sons loyalty to God and to the principles of eternal life. Mothers should labor to plant that spirit of loyalty in the hearts of their daughters, that they will be true to God and to the laws of His Gospel. If sons and daughters are as loyal to the Gospel of salvation as they ought to be, they will never become unequally yoked with the unbeliever, for a man can not be loyal and true to Heaven that would become unequally yoked with those who are not of our faith. Men who would do this must be weak in the faith and lacking in loyalty. Where the spirit of loyalty is properly cultivated there is no dissension, no contention, no inclination to be at war with the powers that be, no inclination to be in opposition to the rules and requirements of the Lord and His Church; but this spirit will make us true to every requirement. If we are loyal to the principle of tithing, which the Lord has laid down in His Church for us to follow, we will take pleasure in the payment of our tithing. If we are loyal to the requirements of the Lord in regard to the offerings necessary for the sustenance of the poor, we will not neglect the poor.

If we have the spirit of loyalty within us, it will impel us to meet every obligation and requirement. It comes from the inspiration of the Holy Ghost, and ought to burn continually within us. When we are called to leave home upon missions, it always brings our hearts back to this centre of gravitation, this gathering spot of Zion, and never allows us to entertain a feeling of alienation from the people of God or from the institutions of Zion. It knits our hearts closely to these and causes us to be so devoted to Zion and her interests that our happiness and joy are in her prosperity and advancement. We should not only be loyal to the Church as a whole, but we should be loyal to the ward, loyal to the quorum, loyal to the associations that are formed, loyal to the institutions of learning in Zion, loyal to every labor and rule established in the midst of the Church for the benefit of the people; that we would never allow a feeling in our hearts of opposition to what is determined upon as the proper policy or course in a ward, in a quorum, or in a stake, but that we would be loyal to this. We should be loyal to the teachers who visit our homes, loyal to the Bishop, loyal to the Bishop's Court and its decision, loyal to the institutions that are given to us by the inspired servants of the Lord who stand immedi-

ately at our head. For Bishops are inspired men. They are entitled to give forth the word and will of the Lord to their wards and in relation to the affairs that are trusted to them. They are authorized, by their ordinations and appointments, to preside over all the interests of their wards. And every department of the ward should be loyal to that head; and the more profound and perfect the loyalty can be in the ward the greater the inspiration through the Bishop, through his counselors, and through the teachers who labor in the midst of the people, and the more successful they will be in seeing that there is no iniquity in the Church. If there is a spirit of disloyalty in heads of families in a ward, what chance do teachers stand in their labors? They work at a very great disadvantage. You who have been teachers know the variety of spirits that you have to meet. In some families a meek and lowly spirit is manifested. They seem to welcome you, and feast upon the instructions you give them. Other families you will find in opposition; always in contention and in difficulty —between parents sometimes, at other times between parents and children, and again between children. There is a lack of that spirit of loyalty to which I am referring, and which ought to be so carefully cultivated in the hearts of the Latter-day Saints; and it can only be cultivated and maintained by the Holy Ghost, which dwells where the soul is pure, where the body is uncontaminated and where righteousness is characteristic of every movement. Where there is a love in the heart for the truth, for honesty and virtue, there the Spirit of the Lord increases. Where this love diminishes, the Spirit of the Lord withdraws itself, until the soul is left barren and unfruitful for the want of that Spirit. There are local policies and regulations that pertain to the various departments of Zion to which every member of the Church should always be committed. They should always be in favor of order and of good government. The spirit of opposition, when discovered in ourselves and in those we have influence over, should be checked, and the spirit of loyalty and fidelity should be cultivated. We may know whether we are going in the right direction or not; for the Spirit of the Lord will satisfy our souls when we are walking in the right direction. When we become accustomed to the operations of that Spirit, the very moment we start out in the wrong direction and undertake to do something that is not pleasing in the sight of the Lord, we will feel rebuked by the withdrawal of that Spirit, and when it is withdrawn we feel unhappy and uncomfortable, and we doubt and hesitate. The Latter-day Saints are not led blindly. We are led by the Spirit of the Lord, and we are entitled to know, plainly and distinctly, that every step we take is proper and right, for the Spirit of the Lord will bear testimony concerning this to every faculty of the soul. The withdrawal of that Spirit is a certain indication that we are starting out in the wrong direction—that we have said or done something that is not right; for the Spirit of God is never grieved with anything that is right and proper. It rather increases and warms the heart and the marrow in our bones when we do that which is right. But when we take the opposite course and it withdraws itself from us, there follows a chilly sensation. So that we are placed in a condition where we may positively know whether our course of

life is right in the sight of God and such as we can be proud of. This is the unction that is bestowed upon us in answer to our faith in God, our repentance, our baptism, and the laying on of hands for the reception of the Holy Ghost. We are also entitled to know, and we do know, that the Gospel is true. We know that the angel came to the Prophet Joseph and conferred upon him the Aaronic Priesthood. We know that Peter, James, and John, the Apostles of the Lord Jesus Christ, did come and lay their hands upon the Prophet Joseph and Oliver Cowdery and conferred upon them the Apostleship, with all the keys and powers of that Priesthood. This we know as we know that we live, and we know that others may know it as we do; and we know too that the light of heaven, the revelation of God, the Holy Ghost, the truth, attend upon the souls of men everywhere, if they will but allow their souls to be open so as to receive the light from heaven. It is given to every man born of woman to have power to believe and do right as well as to do wrong. The Lord has not sent us here and so determined our conditions that we cannot do right. We can do right. That power is within us, and God expects us to exercise it to do His will and to accomplish His purposes. And in addition to that natural power that we enjoy through being the legitimate sons and daughters of God, He has bestowed upon us the gift of the Holy Ghost. He has given to us the Holy Ghost to be our companion, to inspire our hearts, that we shall not be left in doubt, or to wander without some power to guide us safely to eternal life.

These are the privileges and blessings that have come to the Latter-day Saints, and there is no people in the earth that have the independence of spirit that Latter-day Saints have. They must have that independence to be Latter-day Saints, coupled with the help of the Lord. He comes to our aid and gives us strength to comply with His requirements by conferring the Holy Ghost upon us—that same Spirit by which holy men of old wrote and spoke, and their writings were scripture and the truth. And that is the Spirit that will promote in the hearts of the Latter-day Saints the loyalty that I am speaking of.

Yesterday I listened to reports in Davis Stake. I think they were a little the best reports that I have ever heard in a Stake of Zion. In fact, they were so encouraging that I almost trembled for fear they would not remain as good as they seemed to be at the present time. But I did rejoice exceedingly in listening to the very flattering and promising reports from every corner of Davis Stake. It seemed to me as though the Presidency of that Stake had taken in hand every Bishopric, the High Council, and the presidents of quorums, and every department of the Stake, and had given them careful and personal attention; that they had labored with them and brought them to a spirit of improvement and advancement such as they had not reached before. I felt that I must urge them to continue and to keep the ground that they had gained. When we have gained a little ground by doing well for a while, we should be secure thereon and not lose the advantage thus gained; for every successful step we take helps us to another. We expect to gain by degrees, step by step, until we come into the presence of our Heavenly Father. It takes persistence, determination, and constancy for us to succeed in our efforts as Latter-day

Saints, and it is important that we should possess these qualities. We should not only be firm enough to stand out against the whole world, but we should have that devotion that will enable us to stand firm to our convictions and to our determination to do the will of God. Our repentance should be genuine, and genuine repentance is eternal repentance. It is not repentance for a man to be a good man for thirty years only. What is repentance? It is to be good always. From the time that a man is convinced of his sins and sees the importance of reformation, his repentance to be genuine must be from that time henceforth and forever. That reformation is not genuine that needs to be reformed every little while; for when a man who has been forgiven returns to his wickedness the former sin comes upon him again, and he becomes like the sow that is washed returning to her wallowing in the mire, or like the dog to his vomit. To have exaltation and eternal life it is important that we should not only commence being Saints, but we should end being Saints. There is no power on earth that can deprive us of this glory only that which is within us. A man's salvation does not depend upon his neighbor or his kindred. The Lord has given to every individual soul power, if he will but exercise it and do the will of the Lord, to earn eternal life: and he has power also to go to destruction if he wants to do so. If a man has power to do wrong, he has power to do good. But we are of the earth earthy, and we are inclined to lean toward the things of the earth. We are rather inclined to take the downhill road. It is difficult to travel uphill. But it is the uphill grade that we undertook to travel when we embraced the Gospel, rising higher, doing better, advancing upward toward our Heavenly Father. The downhill road leads to destruction and to death. But the spirit of loyalty to the kingdom and the King, and to the principles of salvation that have been revealed, will bring us out successfully at the end. For that reason I would impress upon the minds of the Latter-day Saints the necessity of cultivating that spirit of loyalty to all that there is around us in our every-day walk of life and to every requirement of the Gospel, that we may make our calling and election sure and be exalted in the presence of our Father. Amen.

BIRDS THAT CARRY EGGS.

THERE are several varieties of birds that carry their eggs around with them during the process of incubation. In some instances the eggs are moved only when the nest has been discovered or when danger has arisen, but there are other birds that have natural sacks in which the eggs are kept all of the time, thus doing away with the necessity for nests.

The nighthawk, known throughout the South as "Chuckwill's widow," moves its eggs when its nest has been discovered. When Audubon first heard this he thought it a story of the negroes. Some insisted that the bird carried the eggs away under its wing; others that it rolled the egg over the ground. To determine the truth, Audubon concealed himself in the woods near a nest, having first handled the eggs, and waited to see what the old bird would do.

The first bird to arrive appeared very dejected at the discovery that the secret home had been found, ruffling up its feathers and uttering a moaning cry just audible to the listener. Then the mate arrived, and after various movements indicative of alarm, each bird took an egg in its capacious mouth and flew softly away.

Le Vaillant, the French naturalist, the Philadelphia *Times* says, observed the collared goatsucker of the Cape of Good Hope carrying off its eggs in the same manner—a comparatively easy feat, as the mouth of all these birds is very capacious—a veritable trap when the jaws are opened for the various insects upon which they feed in the dusk between day and night.

A party of explorers in the Antartic Ocean recently landed on Marion Island where they found large numbers of the great king penguin—a bird which stands half as high as a man, with its bill pointing directly upward. As they landed and approached the singular creatures which had been standing about they hopped away slowly, but not an egg could be found.

The birds instead of walking and moving one foot after the other, or alternately, held them closely together and hopped. This excited the laughter of the men, who finally toppled a bird over, whereupon the egg rolled out upon the sand.

The king penguin carries its egg about with it by placing it in a pouch for the purpose, holding it in with the broad webbed feet that are kept closely together.

This explains the curious hopping motion of the birds, as they could not move their feet without dropping the egg. This remarkable habit does away with the necessity of a nest, as the bird carries its egg with it as it moves about.

IS THE GREAT MOA EXTINCT.

EVERY one who has read the wonderful adventures of Sinbad the Sailor, as narrated in the "Arabian Nights," remembers the great white roc, the gigantic bird which enabled Sinbad to make his escape from the valley which was paved with diamonds. But how many know that within the present generation there has been seen a huge feathered creature, twelve to sixteen feet high, and in comparison with which the ostrich is a pigmy?

The bird referred to is the great moa, and it is not at all positive that it is extinct to day. As late as 1882 Professor Owen expressed the opinion that the bird could be found in some of the remote districts of New Zealand When Rev. W. Colenso was traveling in New Zealand the natives told him of a strange, uncanny creature that they had lately seen on Mount Whakapunki.

They said its body was like that of a gigantic rooster and that it had a face like a man's. They said that it lived on air and was constantly guarded by two huge Tuataras. The natives did not dare go near the home of the creature, expressing the fear that they would be trampled to death.

According to the Bishop of Waiapu, in the year 1872 an Englishman heard that a moa had been seen in the vicinity of Cloudy Bay, Cook's

Straits. In company with another Englishman he started in search of it. Arriving in the neighborhood where it had been seen they caught sight of the bird, which they declared was fourteen or sixteen feet high. So startled were they by its enormous size and terrifying aspect that they made no effort to capture it, and it disappeared among the trees.

In 1863 a party of miners crossed the hitherto impassible mountain range which runs the whole length of Middle Island. There they discovered traces of an enormous bird, and while sitting around the camp one evening they saw the creature on a knoll a short distance away. The bird seemed fascinated by the glare of the camp fire, and remained motionless for a considerable time, but finally stalked away.

It had a long, flat head, which it carried inclined forward, and not erect like birds of the ostrich kind. They judged that its height was nine feet. The footprints showed three claws about twelve inches apart, with a pad and a spur about the same distance in the rear.

Walker Mantell found a gigantic egg in the volcanic sand in New Zealand, the diameter of which was as great as his hat. Bones of the moa have been found in New Zealand in great quantities, many of them so large as to justify the description given by the Englishman as narrated above.

FACTS AND EVENTS.

The Emperor of China is editor-in-chief of the Peking Gazette, a daily that has been published for the last 800 years. His mother and the Cabinet are assistant editors, and no court gossip ever gets into the paper.

The ordinary safety lamp of miners in Great Britain weighs about three pounds. A new style, in which aluminum is substituted for the brass as far as possible, is now being introduced. The change reduces the weight one-third.

There is said to be but one survivor of Napoleon's "Grande Armee," of whom there were 44,000 to claim the St. Helena medal in 1869. This solitary relict is Victor Baillod, of Percey, in the Yonne Department, who was born April 9, 1793. He was badly cut in the head with a British sabre at Waterloo and given up for dead.

John D. Rockefeller, President of the Standard Oil Trust, owns 400,000 of the 1,000,000 shares in the corporation, and their market value is said to be $100,000,000. His income from this source alone is $1,328 for every hour of the day, and his annual income from all sources is estimated at from $35,000,000 to $40,000,000.

It is said that bonnets of spun glass, having the lustre of silk and being entirely waterproof, are made in Venice by the thousand. When soiled, they may be washed with a brush and a little soap and water. The material now comes in white, green, pink, lilac, and yellow. Tablecloths, napkins, and window curtains are also made from it.

"The United States in 1895," says the Mining Journal, "produced $46,830,200 worth of gold and 46,331,235 fine ounces of silver, that is, almost as many ounces of as there were dollars of gold. The gold output of the United States in 1895 exceeded that of the Transvaal by $3,836,331, and that of all Australasia by $4,036,376. The Transvaal output will not increase as rapidly as has generally been expected. Australasia will doubtless, regain second place, but the United States promises to hold the first place as a gold producer for many years to come. Mexico is now the greatest producer of silver in the world. In 1895 its output was 50,890,267 fine ounces, as compared with 46,331,235 fine ounces produced in the United States."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 16, 1896.

INCONSISTENCY OF UNBELIEF.

BRIEFLY stated, the difference between an infidel and a believer in God, is this: the one claims that nature is the only controlling power of the universe, the other that nature itself is subject to the control of a supreme ruler. To use a common-place illustration without any intended irreverence, the believer regards nature as the engine, which is guided by the intelligence and skill of the engineer, while the unbeliever claims that nature is both the engine and the engineer, or is rather an automatic engine that has no engineer and does not require one.

An intelligent person, on viewing an ingeniously formed machine, would naturally be led to admire the genius and skill of the one who constructed it, and would never believe for a moment that the machine was self-constructed. Should he discover that the machine was automatic in its operation—that it only needed to be started and it would regulate itself and perform without further attention the labor for which it was intended—the beholder would still maintain that it was not self-made, and that it did not come into existence by chance. Instead of accounting for its creation in any such way as this he would still believe it had a creator, and his admiration for the one who possessed the ability to plan and construct it would be increased.

The discovery that nature is so perfectly planned and regulated that all its functions are performed apparently without the aid of a directing hand, should not lead anyone to believe that it is without a director. An acquaintance with the beautiful and harmonious working of nature should rather tend to inspire one with the deepest admiration for the intelligence of its Creator and Controller. Because the intelligence that brought into activity the works of nature is superior to that of man is no reason for believing that it does not exist. As well might a man of inferior intellect declare that a watch is a self-constructed apparatus because he does not know how it is possible for such an instrument to be made, or because he has never seen one being constructed.

As long as a person stubbornly persists in believing there is no higher source of power than that of nature, and refuses to look any higher or to believe the statements of those who have looked beyond and discovered a superior power, he takes a very unreasonable stand. With equal consistency a man might say there is no such place as the city of Paris, because he never saw it, and utterly declines to try to see it, or to believe the testimony of those who have seen it. This is precisely the position the un-

believer takes. He refuses to believe in the existence of a Supreme Being because he has not seen Him, and will not believe the testimony of those who have seen Him.

The same line of reasoning will apply to those who refuse to believe in modern revelation without making any inquiry into, or investigation of, the claims of those who do believe in it. A man who has made no practical study of religion is not capable of judging the merits of a religious belief or doctrine. An illiterate person's opinion of the merits of an education is of no value, and the opinion of an unbeliever respecting revelation is equally worthless. E. F. P.

If the telegraphic dispatches from Japan can be relied upon, the destruction of life and property caused there by floods is most appalling. It is stated that according to carefully compiled statistics 37,156 persons in one district lost their lives through a tidal wave which swept over the coast line. In another place, so the report states, 60,000 persons were killed and injured. Two other districts have met with terrific devastation. The number of lives lost is not given but the report states that 3,000 houses were destroyed in these two districts.

Arrivals.—Elders Rulon S. Wells and Joseph W. McMurrin arrived in Liverpool on July 16, per American Line steamer *Rhynland*. Elder Wells has been appointed by the First Presidency of the Church to succeed Elder A. H. Lund as President of the European Mission, and Elder McMurrin has been appointed by the same authority as first counselor to Brother Wells in the Presidency of the Mission.

On July 8, per White Star Line steamer *Majestic*, Sister Mary J. Burrows, wife of Elder John H. Burrows of the Millennial Star Office, and Sister Emma Jenson, wife of Elder Andrew Jenson, arrived in Liverpool. The latter comes to join her husband who is engaged in gathering historical information connected with all the missions and branches of the Church throughout the world.

WELSH CONFERENCE.

The Welsh Conference convened at 188 Cathays Terrace, Cardiff, July 12, 1896. In addition to the President and Traveling Elders of the Welsh Conference there was present Anthon H. Lund, President of the European Mission. Meetings were held at 10:30 a.m., 2:30 and 6:30 p.m., being well attended by Saints, friends and strangers.

The excellent attention given by all who were present, and the eagerness with which the precious words of eternal truth were caught as they fell from the lips of the servants of the Lord, showed that all were intensely interested in the all-important subject—eternal life.

In the afternoon a report of the statistics and the labors of the Elders during the past six months was read as follows: High Priests 5; Seventies 11; Elders 24; Priests 3; Teachers 4; Deacons 5; members 135; total officers and members 187. Baptisms 10; confirmations 10; children blessed

3; removed 1; died 3. Tracts distributed 48,926; in-door meetings 173; open-air meetings 10; cottage meetings 28; Sunday School sessions 61; Gospel conversations 2,031; books sold 14; books loaned 35; books given away 10; houses visited 13,472; administrations 36.

The general authorities of the Church and of the European Mission were sustained unanimously. Elder John D. Peters was sustained as President of the Welsh Conference, and the Traveling Elders were sustained as follows: Thomas Williams to labor in the Cardiff district; Thomas S. Bladen and D. E. Price, in the Pontypridd district; William Jones and Thos. M. Roberts, in the Rhondda district; John P. Wright and Geo. Shearn in the Abersychan district; Jas. C. Brown and Edmund Price, in the Merthyr and Pontlotlyn districts; Wm. T. Griffith and David M. Reese, in the Carmarthen district; Ellis J. Ellis and Thos. Llewellyn, in the Cardigan district; Edwin Price and D. D. E. Jones, in North Wales.

Monday, July 13, 1896, a Priesthood meeting was held in which the Elders of the Conference reported their labors during the past six months, and listened to the wise counsels and instructive remarks given by President Lund.

Sunday, July 12, will long be remembered by the Saints who were in attendance as a day of spiritual regaling.

THOS. WILLIAMS, Clerk of Conference.

FROM VARIOUS MISSIONARY FIELDS.

ELDER D. K. BROWN writing from Aalborg, Denmark, July 2, 1896, speaks of missionary experiences in that land as follows:—

It is with great pleasure that I write you a few lines to inform you of what we are doing in Aalborg, the city in which as a little boy, you preached the Gospel, and distributed tracts from door to door. There are at present twelve Utah Elders laboring in this Conference, and so far as warning the people is concerned we are striving to do our duty. Our meetings are fairly well attended, and there are several investigating our doctrines.

Last Sunday we were favored with the presence of President C. N. Lund and Elder Geo. Christensen of Copenhagen. Our little hall was filled to its utmost capacity, and many strangers were present. In the afternoon President Lund preached a discourse upon the restoration of the Gospel, which was listened to with wrapt attention. In the evening Elder Christensen delivered an address upon the subject of revelation.

Since my arrival here I have made a tour over my old stamping grounds of eleven years ago, visiting my old friends, and making new ones. The former were glad to see me and asked me to call again. Some of them offered me their houses to preach in. Elder Schow (late of Norway) and myself held a meeting in Nörretranders during the fore part of last month. The meeting was well attended by the people, all of whom gave very good attention to our preaching. Just before the close of the meeting, Mr. Tommerup, the parish priest, put in an appearance, loaded with some of

Apostle Pratt's works. At the close of the meeting he tried to prove to the people by quoting extracts from Pratt's works that we were heathens, and worshiped many Gods. We were prepared to answer him, and the outcome resulted in our favor. This made him so angry that he fairly raved, and bolted out of the hall, swearing vengeance on us. On the 15th of June I was notified to appear at the police station, to answer to the awful crime of preaching the Gospel. I had a private hearing before the chief of police and another limb of the law. Like Paul before Agrippa, I pleaded my own case. They treated me very courteously, and among other questions asked me if I had been guilty of preaching in Nörretranders, had I not been here before, and if I had ever been banished from the country. To the last question I answered no; to the others, yes. I was then asked how long I expected to remain here, to which I replied, two years at the very least, and perhaps longer, this ended the examination and I was informed that I was at liberty to go.

I do not know how this decision will satisfy Pastor Tommerup, as he wanted me hung and the rest banished. The people in general condemn the priest, for the course he has taken, and many of them have asked us to come again, and are anxious to have us hold more meetings.

Since then Elder Schow and I have written our meeting room address on a number of tracts, and distributed them from door to door, to be called for again, in this way we have visited a great many families in Aalborg, and when we call again we expect to get into conversation with them. We spare no pains to preach to the people, but improve every chance. Elder A. C. Jensen of Hyrum is President of the Conference. He is alive to his duties, his whole heart is in the work, and he is much respected by the Saints as well as by the Elders, and what is said of President Jensen can be truthfully said of all the Elders.

Elders George Stuart and T. W. Jones, writing from Wishaw, Scotland, under date of July 6, 1896, give the following account of some open-air meetings they have recently held:—

Two weeks yesterday we held an open-air meeting on the bank of the Clyde. There were five or six hundred people gathered to hear us. They listened very attentively until two Campbellites came along and began to call us and our people all sorts of names. They kept that up until the crowd hissed them and told them to keep quiet. We finished our meeting, and then they began on the Book of Mormon, and said we could not prove that the Scripture said anything about it, challenging us to show where it did. We accepted the challenge and appointed a time to meet them—two weeks from that date at the same place.

We met at the appointed place at five o'clock p.m., July 5, 1896. Our opponents were there, but refused to present any proof that the scriptures did not mention anything in reference to the coming forth of such a book as the Book of Mormon, but insisted on us going on with our side of the question, and giving them the privilege of criticising us all they pleased. Seeing that was all we could get them to do we proceeded to show from the Bible that there was a book to come forth from the earth, and we held up the Book of Mormon and said that it was the book spoken of

We read the testimony of the eleven witnesses as it appears in the fore part of the Book of Mormon.

One of our opponents said that we represented ourselves to be in possession of the same power that Jesus had: to raise the dead and heal the sick, etc. We answered by quoting from the 16th chapter of Mark, "these signs shall follow them that believe," etc. We said the signs followed the believer to-day; and that there were people not far from where we were who had been healed by the power of God through the administration of the Elders of our Church; and that among those present at the meeting were two of our Saints, Thomas Irvine and Archibald Napper who had thus been healed. These brethren came forward and bore a faithful testimony that they had seen the mother of one of them raised up from her bed when every body had given her up to die. They each bore testimony also that they themselves had been healed under the Elders' hands by the power of God.

We asked the people who numbered from five to seven hundred if we had not proven from the Bible by the quotations we had read that a book was to come forth from the ground and be joined with the Bible. The majority of the people said we had proven our point; and we were asked when we would be back there to hold another meeting. The Campbellites said they would hold a meeting there next Sunday. The crowd hissed them and said they had heard all they wished to from them and they left.

After we started to leave we were called back and asked a great many questions in regard to the principles of the Gospel, which we answered very satisfactorily. An hour was spent in this way. We think open-air meetings are a good thing. This season ours have proved a success. We have held from eight to twelve a month, and have had big crowds to listen to us.

EARLY SETTLEMENT OF UTAH.

SHOULD a stranger in Utah listen to some of those who speak of its first settlement and believe all he heard, he would think the Pioneers found a veritable paradise; a land of green and waving meadows, a land of milk and honey, a soil so rich it needed but a touch to produce most beautiful harvests. And when vice-President Colfax years later beheld the wondrous transformation—a desert become a garden—he said with a sneer, "it was just a little water! a little water had done it all." Neither he nor others to-day of similar small caliber could appreciate the toil, hardships, starvation, discouragements, and deadly peril endured and conquered by the heroic settlers. Such cannot understand what it is to live months at a time on bran mush, green weeds and roots, with not an ounce of meat or groceries of any kind. Yet this was the experience of multitudes.

Travelers passing to California said Utah was good for nothing but to obviate a big hole in the ground; it was a country utterly worthless; and the Mormons were the biggest fools in the world for staying in such a place. I heard such expressions many times. For years it required

constant persuasion of the Church leaders to keep the Saints in Utah, yet many went to California to seek a better home. In a discourse of President Young, delivered in Ogden February 17, 1856—nearly nine years after the advent of the Pioneers—he said:

"I saw (in Nauvoo) that this people would have to flee into the mountains and into a climate and country that the Gentiles would not desire. If we are not in such a place I do not know where it would be found,—a place more undesirable than this. Do the Saints delight in this locality? No, it is repugnant to their feelings."

And it was repugnant—deeply so,—but the majority remained here, because they knew the welfare of Mormonism required it. And this was one of the keys to explain the marvelous endurance and persistence displayed in the settlement of a dreary desert hundreds of miles from any outside aid and surrounded by hordes of most cruel savages.

When I entered Utah in July, 1850, the landscape was as desolate as are to-day the deserts of Wyoming and Nevada. Not a bit of green to cheer the eye except a thin fringe of willows along the streams, aside from the limited acreage under cultivation. The bench between the mouth of Parley's Canyon and the city was covered—not with grass, but with a dense growth of dwarf sunflowers, among which passed Indian women beating with paddles the ripe seeds into baskets for winter food.

Our party of gold hunters encamped awhile on the Jordan to rest the cattle and obtain supplies, and here for the first time I realized the comparatively small value of money. When we bargained for butter, vegetables, milk or other supplies and offered gold in payment, people said pleadingly, "Couldn't you let me have some sugar instead of money?—or a little tea or coffee?—some bacon or dried fruit? We haven't had any for such a long time—it would be so much better than money!" Such words were common; the people had gold but they could not eat it, and they hungered for something besides bread and milk.

After a few days our party went on to California—all but myself who remained behind to study Mormonism—a subject entirely new to me. And what I now saw was to me very strange. I saw no lawyers, but instead, people, both Mormons and Gentiles, settling disputes before a Bishop's court or a High Council—amicably, too. When people were sick doctors were not sent for, but the Elders came and through faith the sick were healed, far oftener than is the case to-day. And what was very strange dances and business meetings were opened and closed with prayer; and while the dancers rested from time to time at a ball, Elders spoke, filled by the inspiration of the Holy Spirit. Some prophesied, some spoke or sang in tongues, and others gave the interpretation. Many times a dancing party witnessed as powerful a manifestation of the Holy Spirit as a Sunday meeting, and a spirit presided just as heavenly. This was all marvellous to me, who had always supposed such things pertained only to a strictly religious meeting. I did not then know that with God and His servants all things are spiritual; and that the Gospel applies to and should regulate not only our religious duties of a Sunday, but every act and avocation in life. Seeing a whole community imbued with such a

spirit, I could partially understand how they could face with such unflinching courage difficulties caculated to appall the stoutest heart.

I lived many years in Utah before I saw a note of hand given, or a receipt for money paid. To ask for either would have been taken as an insult to one's honesty of character. When a man agreed to pay a debt he expected to pay it, and and when he did pay his debt he wanted no receipt. "No business in that," one may say; very likely, but there was honesty on each side,—much more reliable than a bond or note of hand.

I often rode over the country now known as Bountiful, and would not have given ten cents an acre for it; nor would any one else, because there was no water for it. Four or five families claimed what little water there was and had not enough, and without water nothing would grow. Can anyone realize this when looking to-day over the thousands of acres of fields, orchards, and waving meadows in Davis county? Yet it is all true, not only in Davis county, but from one end of Utah to the other. Small streams have increased in volume, the rainfall has greatly increased, and many running springs have broken out where water never ran before. For instance, in 1857 the writer traveling in southern Utah in company with Apostles George A. Smith, Amasa Lyman and others, stopped for lunch at noon at a small spring which ran about thirty feet and all disappeared in the sand. To get a drink we had to dip up a spoonful at a time until a cup was filled. In 1881 I passed the same place again and was astonished to see five families living there, with orchards, gardens, and a small field, all watered from the spring formerly so diminutive. Many other examples may be given if necessary.

As a key to this I here insert a prophecy made by President Heber C. Kimball in Parowan, May 11, 1851, at the meeting when the name "Parowan" was substituted for "Louisa,"—its first name. He said: "As the numbers and necessities of the Saints in these mountain valleys shall increase, so shall the waters increase. Write it down if you will, for it is true." I wrote it down at the time and have seen it literally fulfilled.—JAMES H. MARTINEAU, *in Deseret News.*

PHOTOGRAPHY IN COLORS.

FOR thirty years James W. McDonough has been laboring in Chicago to reproduce photographs in colors. Thousands of experiments were performed till one day, fifteen years ago, he got upon the right track. Capital then came to his aid, but the successful end was not yet.

Over in Dublin, Ireland, Professor Joly, the scientist, was working along the same line. Success crowned his efforts a few months ago. He sought letters patent in London and in Washington. To his utter astonishment he found McDonough ahead of him in an application for an American patent. Both men, thousands of miles apart and working independently had hit upon the secret.

By it either instantaneous or time exposures, absolutely perfect in detail and tint, can be taken. The finished photograph looks like an

ordinary piece of work marvellously colored by hand; but so simple is the process, and yet so accurate, that it becomes merely mechanical.

Furthermore, the inventor does not propose to end with the taking of photographs. Experiments are being made which, it is expected, will result in transferring the art to printing. It will be only a question of time when a photograph can be taken and then printed from a half-tone plate on the specially prepared paper, so that all the original colors show up true to life.

The process requires a specially ruled screen and specially ruled paper. A multi-colored screen, ruled by very fine lines, formed of dots or small particles, is employed. Fundamental colors of the spectrum are preferably used for these lines—say orange red, a yellowish green, and a violet blue.

The screen is ruled with lines in these colors about three hundred to the inch. This screen is placed in front of and in close contract with an orthochromatic plate, which is then exposed in the camera to the object to be photographed. The ordinary black and white negative is thus obtained in lines corresponding to the screen in register.

From this negative a positive is made in the ordinary way on glass or paper. If now the screen, or a similarly ruled one, be laid on the positive and moved until the positive and screen are in register, the picture comes up in original colors.

Nothing could be simpler. It is only nature's method of shading the rose its delicate pink and the sky its transparent blue. None of the complicated apparatus of cruder methods that have failed are needed—no adjusting of lights, no manipulation of colors.

"Of course color photography is just in its beginning. Much is yet to be done. But our results are proof of what can be attained. Even now we have taken 500 color photographs perfect in every detail of tint as well as outline. Anything can be photographed in all its natural colors with all the delicate tints of life."

The crowning achievement thus far is a photograph of a Japanese panel. It contained seventeen distinct shades, but the colored photograph brought out every one. Mr. Schuvier also has two photographs of the inventor, Mr. McDonough. They show perfectly the flesh tints of the face and the exact color of the cravat, to say nothing of all the other little details of his attire.

UTAH NEWS.

(Summarized from the papers of the State.)

The public schools of Salt Lake City have been awarded a bronze medal by the Columbian Exposition. The medal bears a relief picture of Columbus, representing him first landing on the continent and bears the inscription: "World's Columbian Exposition in commemoration of the four hundredth anniversary of the landing of Columbus. 1892, 1893. To Salt Lake City Public Schools." Three diplomas were also received, one for the exhibit of primary work, "for excellent methods and good results in numbers, language, and primary work; also high merit of drawing and penmanship." The second is for grammar school work, "for general excellence in class work and especially meritorious methods in history, mathematics, English, composition, and drawing; also shows